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VOL. XXXI.] SEPTEMBER, 1858. [No. 3.

SERMON FROM MATT. V. 14.

PREACHED BEFORE THE GENERAL CONVENTION, AT ITS SESSION IN BOSTON, JUNE 10, BY REV. THOMAS WILKS.

"Ye are the light of the world. A city that is set on a hill cannot be hid."

TRUTH is to the eye of the mind what light is to the eye of the body. By the reception of truth into the understanding, we are spiritually illuminated, so as to see and know the things which relate to and constitute our own spiritual nature, the church of the Lord, and the kingdom of heaven. This spiritual light shines upon us from the Word; it being communicated to us by the ministration of the Word, either by preaching, or by books, or in some other way through the instrumentality of men, whom the Lord in his divine providence makes use of as the mediums or instruments for the communication of his truth to the world. The persons who are thus made the mediums of truth to us, and by whose means, therefore, we are spiritually illuminated, are, in the Word, called lights; they being lights by virtue of the truth in them, and exhibited by them to their fellow-men.

John the Baptist was sent as the Lord's messenger to prepare the way before him; and John came preaching repentance

for the remission of sins, and baptizing in the name of Him who was to come. In his ministry, John taught the truths of heaven, so far as the men of his age were fitted for the reception of these truths; and therefore he illuminated men's minds by the truths he taught, in the degree they understood them and were receptive of them. Afterwards, when the Lord, whose way he had prepared, came, and preached his gospel to the same people, he spoke to them concerning John (John v. 33–5), and said, "Ye sent unto John, and he bare witness unto the truth. He was a burning and a shining light (lamp), and ye were willing for a season to rejoice in his light." The light exhibited in the ministry of John was the light of divine truth from the Lord; he, in his exhibition of this truth, being a burning and shining lamp. Therefore, in the first chapter of the same evangelist, it is thus written concerning the Lord, and his messenger John: "In the beginning was the Word, and the Word was with God, and the Word was God. In him was life; and the life was the light of men. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world."

The Lord alone is the true Light; for he is the Word: and all truth in heaven and on earth is from him. And this truth shines and gives light in and through man and angel, in the degree it is seen and acknowledged to be from the Lord alone, its only divine Source. Separated from its divine Source, it ceases to be the truth, and no longer shines as the Light of heaven. John shone as a light in the world, or he was a burning and shining lamp, by virtue of the divine truth communicated to him from the Lord, and his manifestation of this truth to the world, as the Lord's messenger sent to prepare the way before his face. It is therefore said with reference to him, "He was not that Light, but was sent to bear witness of that Light." The Lord alone is the Light; for he is essential truth: nor is there any truth in heaven or earth but what is from him. Men are made the recipients of truth from the

Lord; and in the degree they receive it, understand it, and exhibit it, so as to give the knowledge of it to their fellow-men, and thereby teach them the way of life, are they lights in the world.

The disciples, to whom the words of our text were primarily addressed by the Lord, were chosen by him to be the first preachers of his gospel to mankind. Being called by him, they followed him wherever he went, were with him upon all occasions, heard all the lessons of wisdom he taught, and saw all the miracles of mercy he wrought; in short, witnessed all that was said and done and suffered by him during his public ministry on earth: and afterwards, by their reception of the Holy Spirit, received special illumination and illustration in the divine truths previously taught them by the Saviour; and were endowed with power from on high, so as to be fully qualified for the divine work to which they were called; and then were sent forth to preach the gospel to the world, that men by their preaching might be saved, and be gifted with eternal life. As the messengers of the Lord's mercy to mankind, chosen and qualified and sent forth to preach in his name, the Lord addresses them in the language of our text: "Ye are the light of the world. A city that is set on a hill cannot be hid."

But the disciples of the Lord, in their divine mission from him to the world, were representative characters; so that, in the internal sense of the Word, principles represented by them are signified by the disciples which the Lord sent forth as the heralds of salvation in his name. In this sense of the Word, by the disciples sent forth are signified the divine truths, or principles of the Word, emanating from the Lord as the Fountain of life and light and blessedness; bringing, to those truly receptive of them, all that is included in the salvation for the accomplishment of which the Lord came into the world. These, proceeding from Jehovah God in the glorified Humanity, are strictly, and in the highest sense, the Light of the world.

The Lord is the Sun of the spiritual world: and as from the sun of the natural world light is continually emitted, creating day wherever it is received; so from the Lord the divine truth

constantly proceeds forth into human minds, which, being received in the affection of it, makes men wise unto salvation. To those, therefore, who are in the affection of truth, and are receptive of the blessings of life which flow from the Lord in his advent in the spirit and power of his Word, it is said in Malachi iv., "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." The Lord, as the Sun of heaven, by the emanation of divine truth, in which is all good from himself, creates forms of life, and communicates happiness to his creatures, according to the state of reception in each to whom his divine blessings are communicated. The cause of the difference in the several states of reception is not in the Lord, who freely gives to all, but in men themselves, who receive from him according to the quality of their affections. The Lord is good. He is love, — pure, disinterested love; and therefore can will only good. He wills the salvation of all men, and that all should receive from him in the highest degree they can receive in the order of his providence. None are excluded from his love and mercy but those who turn themselves away from him, and will not have him to reign over them. His tender mercies are over all his works; and he seeks to bless even the vilest and most unthankful. Hence the Saviour (Matt. v.), speaking of the Father, or the indwelling Divine in himself, and which in him was manifested in all the words he spoke and in all the works he wrought, says to his disciples, — to all who in every age are his followers, — "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; that ye may be the children of your Father who is in the heavens: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father who is in the heavens is perfect."

The Lord here teaches that heavenly perfection consists in loving good and in doing good from love, without remuneration. Our heavenly Father, whose example we are to imitate, is love, — pure, disinterested love; and the divine truth, which is the

light of his love proceeding from him, shines upon us, to make known to us his salvation, and to guide us to heaven. And as the rays of the natural sun shine upon all, so his divine blessings flow from him to all his creatures alike; all being equally dear to him, and all equally the objects of his fatherly care. Nevertheless, men receive from him differently, according to their several states: some, being evil, or, which is the same thing, being wholly influenced by the love of self and the love of the world, corrupt in themselves, and pervert to wrong ends the blessings received, and thus bring forth evil fruits; while others receive the truth in the love of it, are in the effort to obey its requirements, and to live according to the commandments, and thereby bring forth good fruits, which are the works of charity.

We receive from the Lord in order that we may communicate to others; and it is his divine will, plainly revealed to us, that, as we receive from him freely and abundantly, so we, after his example, should diffuse abroad the blessings of life and salvation, made known to us in the gospel, to all within our reach. Hence his words to us as his disciples: "Freely ye have received, freely give;" and again, "It is more blessed to give than to receive." The very end for which man is created by the Lord is that he might be happy in the performance of use, or in the communication to others of that which he receives from the Lord, who is the Fountain of all good. And, necessarily, the more thoroughly and perfectly man is capable of accomplishing the end of his being, — the doing of good, — the more elevated and happy must be his state, and the nearer does he approach in his character to the Divine Being, who is the Source of all good and all happiness to men and angels.

All communications from the Lord are communications of good in the truths received from him; and no good of a spiritual nature, or good that is spiritually received, can be received from him, so as to be truly beneficial and rightly enjoyed, but in conjunction with its truth. We read as follows upon this subject in A.C. 3951: "The subject here treated of is the conjunction of good with truth, and of truth with good; thus concerning the good which is appropriated to man: for good is

not good with man until it is conjoined with truth. And whereas all good comes from the Lord, that is, all appropriation of good by its conjunction with truth, therefore it is here said 'from what was provided.' The providence of the Lord is principally employed about this conjunction. By this conjunction, man becomes man, and is distinguished from the brute animals: and he becomes man in proportion as he receives of that conjunction; that is, as he suffers the Lord to effect it. This, then, is the good which belongs to man; and there is no other good which is spiritual, and abides to eternity. Moreover, the goods of the external man, which are the delights of life during man's abode in the world, are only good in proportion as they have the above good in them." It is by means of the truth only that we know what is the good, and it is by practice of the truth only that we can come into the possession of the good. The good, when it is received, is felt, but is not seen, otherwise than by means of the truth, or in the truth, which is its form. The heat of the sun or of fire is felt, but is not seen, otherwise than it is seen in the light which shines from it and contains it. We feel the principle of love; but we cannot see it, otherwise than we see it in the truth of the act which is its effect. It is by means of the truth, therefore, that the Lord shines into our minds as the Sun of heaven, and that we see him in the loveliness and glory of his divine character exhibited in the Word; and, consequently, that we are made the recipients of heavenly good from him.

This truth, received and practised by us, is by us reflected in the lives we lead among our fellow-men; that is, is reflected in the degree our lives are in agreement with the truth, and are the living exhibition of it. We, as Christians, being in the good of life by virtue of our reception from the Lord, who is the Source of life and light and every good, the truth exhibited in our lives is but the reflection from us of the truth which shines upon us from the Lord; we, in the degree we are in the truth, exhibiting the heavenly character or quality received from him, or, in the truths of our lives, reflecting upon the world the image of the Divine Human. In this respect, Christians who are in the truth are the light of the world; for in

them and through them the Light of heaven shines upon the world. And the words of the Lord, "Ye are the light of the world," are to be understood as applicable to Christians in all ages who are in possession of the truth, and whose lives are formed and governed by it.

In the abstract sense of the Word, by the light in our text, the collective truths of the Word are signified; or, which is the same thing, all truths emanating from the Lord for the enlightenment of the understanding of angels and men: but, in the respective sense, persons are meant in whose understandings and lives these truths shine. They, however, are the light, purely by virtue of the truth which is in them, and which shines from them or through them from the Lord; and are so only in the degree the truth itself, pure and unadulterated, shines in their life. What is of self, or of the proprium, in them, is darkness, the opposite of heavenly light, and which, when man inclines to self, necessarily tends to obscure the light in him. Christians, therefore, in order that their light may shine, must recede from self, and seek to exhibit the light which is from the Lord only.

In the church of the Lord called the New Jerusalem, which at this day is established on earth, the light of divine truth is to shine in a pre-eminent degree, — shine as it never shone before on this or any other earth. Of this church it is predicted in the Word, "The light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold, as the light of seven days." That is, the light of divine truth in conjunction with celestial good from the Lord, is, in this church, to shine in all fulness, purity, and perfection; and this church, we are taught, by virtue of its heavenly elevation in truth and good, and its eternal conjunction with the Lord, is to be the crown of all the churches which to this time have been on the terrestrial globe.

This church, however, can be elevated in its character only in the degree its members are interiorly receptive of the heavenly truths which in these latter days are revealed to us from the Lord; and we are by these truths assimilated in our character to the angels of the superior heavens, or rather to the Lord, our

heavenly Father, — the perfect example of every good, which, in the Word, is set before angels and men for their imitation. Our infallible guide in all matters of faith and practice is the Word of God, seen in and read by the light which shines upon the New Jerusalem from the Lord out of heaven. This Word we should make our constant study, seek rightly to understand its doctrines, and faithfully practise its holy precepts; that its divine light or truth, pure and unobscured by any false of the natural proprium, may shine in us from the Lord: so that, agreeably to his divine injunction to us as his disciples of the New Dispensation, our light may so shine before men, that they may see our good works, and glorify our Father who is in the heavens.

Christians, who, in our text, are called the light of the world, are also, in the same immediate connection, represented as being a city that is set on a hill, which cannot be hid. They are such a city, because they are the light; or, in other words, the truth, which is heavenly light in them, constitutes in them a city that is set on a hill.

By a "city" here is signified the church as to doctrine; or it means the doctrines of divine truth formed in the mind. The church as to doctrine is, according to the correspondence of natural things with spiritual, frequently represented as a city in the Word. The doctrine of the Word, or of the church of the Lord, is a form of truth or of truths in the mind, methodically arranged and carefully constructed, constituting the particulars, the generals, and the universal of faith. We build up ourselves in the doctrine of the church, or we progressively form the doctrine of the church in the mind, in our reception of the truths of the Word to ourselves. When this mental or spiritual construction is formed within us, we are said to be in the truth, in the faith, or in the doctrines of the church; and as long as these doctrines are retained by us, or we believe them to be the truth, we live in them, or the mind abides in them as its habitation. But there are no two men who think exactly alike on any given subject: for each one has his own peculiar views, which, in the degree he thinks for himself, differ from those of all other persons; and man abides, or he permanently

dwells, in that which is his own peculiar belief, or form of doctrine. Nevertheless, while men necessarily differ in their views of the particular forms of doctrine each one receives for himself, they see so far alike as to be together in doctrines which relate to the general body, and in these doctrines are partially, or are in full agreement with each other, some approximating to each other closely, while others are more or less remote from them, but in agreement among themselves. While, however, they thus, according to the character of the human mind, more or less differ in their views of the particular and general forms of doctrine, they see alike and receive alike the universals of the faith, or its fundamental doctrines. Now, being united in one body, or united in their view of the universals of their faith, they dwell together in this universal doctrine, or one city, or church. They who take similar views of general doctrines are together in certain portions of the city, corresponding to certain states of mind; while each one has his own special habitation, or peculiar form of doctrine, suited to his own mind, and in which only he can dwell. By "doctrine" here is meant the doctrine which is of man's life, and is in strict agreement with his love.

The church, as to its doctrine of life, is in the Word called the city of Zion, the city of Jerusalem, the city of the great King, the city of God, and the Holy city. In the Apocalypse, John speaks of the church seen by him in vision as a city, magnificent and glorious, descending from God out of heaven, and called there the New Jerusalem. This city, or church, is also there said to be the Bride, the Lamb's wife, significative of its eternal conjunction with the Lord.

This church, as a city, or a temple, or the house of God, is in numerous places in the Word represented as being situated on a mountain or hill. We read in Psalm xli., "Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." In Isaiah ii. we read, "And it shall come to pass in the last days, that the mountain of Jehovah's house shall be established on the top of the moun-

tains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go, and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Again, in chapter twenty-seven it is written, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Jehovah in the holy mount at Jerusalem." All these prophecies speak of the church that was to be established by the coming of the Lord, when he should come in the spirit and power of his Word to set up his kingdom on the earth, — a kingdom which is to endure for ages of ages. They consequently have reference more particularly to the establishment of the New Dispensation, for which all preceding dispensations prepared the way; that the Lord in this last church might be clearly made known to man, and be fully conjoined to him, and thus man be raised to the most elevated heavenly state.

Mountains and hills, being natural elevations, in the Word denote corresponding spiritual elevations. Mountains denote celestial love, or the good of love to the Lord; and hills denote spiritual love, or the good of charity. Therefore, by the city set on a hill, in our text, is signified the doctrine of the church founded on the good of charity; or, in a respective sense, it denotes those who are in the truths of the church grounded in charity.

The man who is principled in this doctrine, and who, therefore, is grounded in charity, cannot possibly live to himself; for the principle by which he is actuated, and which, indeed, is his life, is the very opposite of the worldly and selfish love which is the ruling principle of the natural man, and which seeks only its own gratification. Charity leads man out of himself to others; and seeks, in preference to self-interest, the good of the neighbor. Nor can the man who is governed by the principle of charity act contrary to this. A city that is set on a hill cannot be hid. If the city be hid, it must sink below the level of the surrounding ground; if elevated, it must be

seen. So also the church or the man, that is spiritually elevated to the principle and life of charity, cannot exist in the world inefficient and unproductive of good. The light of divine truth, exhibited in the life of charity which he lives among men, must be seen, and his influence for good must be felt; for, through him, heaven operates upon the world, and produces an effect which the power of hell is not able to resist.

By the life of charity in those who are of the Lord's New Church, the world, at present so far removed from the life of heaven, is to be regenerated and saved; and the power of divine truth, operating through these, will ultimately triumph over every obstacle that stands in the way. The prophet, in vision, saw the progress of divine truth in the establishment of the kingdom of heaven under the New Dispensation, and says, "A stone that was cut out without hands smote the image upon his feet of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone (divine truth) which smote the image became a great mountain (love to the Lord), and filled the whole earth" (Dan. ii.).

COURAGE.

(Continued from p. 133.)

Professional courage meets us next. This form of courage is more unswerving than any of those which we have yet examined, and gives a steady support against certain kinds of danger. The officer is cool upon the battle-field, and can form his plans and rule the great mass of strife. The sailor sleeps amid the roaring waters. The surgeon unshrinkingly guides the knife through the living, creeping, quivering flesh of a fellow-creature, where a single slip, a single concession to his

own compassionate heart, would cost life. The physician daily walks his rounds amid the tainted atmosphere of disease. The lawyer defies hot passion, and stormy, popular prejudice, in defence of innocence and law. The pastor leads his flock to the mountain, and there dispenses the bread of life among the rocky columns and under the blue arches of nature's grand cathedral. The annals of professional courage are at least as romantic as the records of military adventure. In France, Ricord has headed a great controversy, whether one of the most revolting of eruptive diseases can or cannot be communicated by inoculation, and so be produced in a milder than its primary form. A large number of French students, to settle the question, deliberately inoculated themselves with it, and thus exposed themselves to one of the most awful curses which human sin has brought upon itself. But we need not pause with a contingent chance of suffering. It is related, that, while the plague was once raging at Marseilles, the physicians unanimously, in a general consultation, agreed that they could hope for no success from medical treatment, without a *post-mortem* examination of some person who had died of that disease. To undertake such an examination, however, was certain death, so fatal was the contagion. A young physician, a man of great promise, so it is stated, rose, and, saying that he was young, unmarried, and could be better spared than a more experienced physician, declared that he would make the dissection. His friends dissuaded, but to no purpose. Going to the room of a man who had that day died of the plague, he examined the body, wrote off the records of the dissection, flung them into a vase of vinegar, went at once to the public hospital, and, in twenty-four hours, his spirit had left its body of flesh. Surely one might search in vain for a more heroic defiance of the natural terrors of death,—terrors enhanced by the odious form they assumed, the shadowy nature of contagion, and the certainty of being uncared for in a great city desolated by pestilence.

Is, then, professional courage enough for all the needs of life? By no means; for it braces its possessor only against its own professional dangers. The hand of manual labor grows brown and hard. The blacksmith's arm is compact of strong,

well-developed muscle. Each is thereby fitted for its own work; but the thick, hard skin of the laborer is not, therefore, adapted to the brush and easel of the artist, nor are the sturdy sinews of the blacksmith any assistance in the labors of literature. Professional courage is powerless out of its own sphere. It vanishes when confronted to other than its own peculiar opponents. The soldier fears the storm at sea; the sailor, to back the dragoon's horse. The lawyer is calm amid the tempest of fiery words and the battle of writ and writ, but fears the stern clash of steel to steel. Each in his own use is ardent, but shrinks from other kinds of danger. Professional courage, therefore, is partial, and, though more equable than the former kinds of courage, is too limited to supply the varying wants of life with the support they need.

We have now examined the quality of the various manifest forms of courage, — mere physical insensibility to danger, courage springing from various affections of fear and love of self or of others, and courage springing from a professional use. These classes will perhaps embrace all forms of outward, external courage. We have seen that they are all either very limited, temporary, or partial, and that all are liable to fail us in the hour of direst need. We must, therefore, look higher still; and, that we may not look in vain, let us first consider the nature and source of these three great classes of courage. Since the stream cannot rise higher than the fountain whence it flows, no form of courage can be stronger than its essence; and, if that essence be not invincible, the courage which it produces can, of course, be conquered.

All courage implies dependence of some kind. Mere physical courage depends on physical strength. It can mate, therefore, only with physical foes. Shake that dependence, confront it with an enemy against which the arm of flesh avails not, and it is cowed. Instantly it shows its craven nature, and the pirate blenches before the shadowy phantoms of his own creation.

Courage springing from various affections of fear and love of self or others, depends on those affections. Let the paroxysm of fear subside, let the affection grow weak or become changed, and the courage arising from these sources oozes away.

Courage springing from a professional use depends on the love, selfish or unselfish, which is felt for that use. At the most, that love is confined to one set of ideas; and, once let that love be superseded by a stronger love, — and, with selfish men, this will often happen, — and then professional courage vanishes. The soldier deserts, the physician flies the pestilence, and the lawyer panders to popular fury.

All courage, then, implies dependence; and these three great classes all imply a finite dependence. What is finite is weak; what is weak can be exceeded in strength; what can be exceeded in strength can be overturned by something stronger. All these forms of courage, then, are insufficient for the needs of life, because they depend on what is finite; and their finite sources can be and are exceeded in strength by the importunate needs of every man's daily life. All finite things, standing alone, rest on a shifting, swaying, floating basis; or, rather, they rest on *nothing*. He who builds upon them, standing alone, builds upon sand; and the floods will surely sweep his house away. Let him thank God if he himself be not crushed beneath the falling ruins. The finite must rest upon the infinite; for it cannot stand alone.

Men are finite beings; and when we cling to one another, and rest in absolute dependence on another's affections, we are leaning upon what is unstable; we are worshipping the finite, instead of the infinite; we are making to ourselves a false god. The iceberg seems massive: but it may at any moment split; and then the waters have overwhelmed us, the proud waters have gone over our soul.

The great idea which I hope to impress is, that all courage, in all its forms, high and low, internal and external, visible and invisible, earthly and heavenly, springs from *trust, perfect trust, in Divine Providence.* Any semblance of courage is only an empty shell, which a passing wind may crush, unless it rests upon trust in Divine Providence. External forms, like those which we have already examined, and which in common esteem pass for courage, are merely the shadow of which this is the substance. Take any man you please whom the world has called brave, and you will find some flaw, some great cowardly

blur, upon his courage, unless he trusted in Divine Providence. Like Peter, he leaps boldly upon the angry waters; but, like Peter, too, if not trusting in the Lord, he surely sinks. Napoleon was undoubtedly a man of great natural courage; yet it is related, that in one of his battles, where victory seemed to be deserting his standard, he was so overcome, that, sinking down upon a drum-head, he cried like a child, and buried his face in his hands. His attendants gathered around him to hide the sight from the soldiers. Marshal Lannes galloped up, flung himself from his horse, and besought Napoleon to go into a tent near by, swearing at the same time that he would save the French, even if it cost him his own life. Napoleon yielded, gave up the real command to Lannes, and Lannes kept his word. I have chosen this example because it shows how even the most determined and resolute ambition may break down into a form so gross even as physical cowardice. Who can point to the *moral* career of Napoleon, and say that he was not often a coward there? Look at Moslem armies, and see how irresistible they have been made by fatalism; a poor substitute for a belief in Providence, yet one grade higher than a belief in chance. Yet fatalism can only make men desperate. Trust in Providence can alone make them brave. Fatalism is one grade higher than a belief in chance, only because, in clinging to an idea of universal order in all things, it approaches toward one attribute of Providence. It is infinitely lower than a belief in Divine Providence, because, depriving men of all responsibility, and removing all use from effort, it substitutes impulse for principle, and inclination for duty.

Modesty is confessedly an inseparable companion of true courage; and modesty is not mere ignoring that we have been the means of doing any good, but an inward acknowledgment that we have been only *the means*, the instrument in the hands of Providence. Trust in Divine Providence, then, can alone give a courage which can face the dangers of prosperity, — dangers all the more to be feared because they allure, and do not threaten. Other forms of courage may bear us through a little adversity: but they all drop the shield before the first smile of prosperity; for the spiritual perils which then

attack are too subtle for natural arms to defy successfully. We claim for Washington the first place among great men. Upon what do we rest this claim? Other men have struggled as resolutely against unfavorable circumstances as he did in the darkest days of our Revolution; but, unlike him, they have been apparently changed by victory. He was as calm, as humble, as trustful in Divine Providence, when a whole nation was bowing down and calling him Father, as when he knew by name every one of his barefooted soldiers in the desolate quarters of Valley Forge. And when he was called to guide the people in peace, as he had ruled them in war, his first official act was "to supplicate that Almighty Being who rules over the universe, who presides in the counsels of nations, and whose providential aids can supply every human defect, to enable him to execute with success the functions committed to his charge." The courage of Washington rested upon a full trust in the providence of God; and therefore, when the interests of his country depended upon it, it did not fail.

We have spoken of great men and great things as if life was a mere string of great occasions. Life is not spasmodic, but a steady stream; and that courage will alone suffice for the needs of life, which buoys us up as steadily as that current flows. The greatest danger does not assail us from without, but from within. It is not momentary, but continuous. No spasm of excitement, no child of a day, can conquer it, any more than a blow can drive a mill. The needs of life demand a strong, unwearied power, which shall put danger aside with clear, calm eye, and be always fresh and ready for the inward fight. These inward temptations assail us not once merely, but unceasingly; not attacking us when pride and ten thousand passions are nerving us to resist, but always stealing upon us and pressing hardest when we are weakest; most active when we are most weary; most threatening when we are least able to ward them off. Human outside stays give way under outside strains even: they are useless here. And, if finite dependence fails us without, how shall it uphold us within? "If thou hast run with the footmen, and they have wearied thee, how canst thou contend with horses? And if, in the land of peace wherein thou

trustedst, they wearied thee, then how wilt thou do in the swelling of the Jordan?"

We should be false to the light of the New Jerusalem if we did not turn to the Word for the answer to this question. That answer may be found everywhere in that Book of Truth. It shines out from every page. By the mouth of the prophets it was spoken, and sung by the lips of the choirs. The story of the children of Israel reveals it at every step. "O Israel! trust thou in the Lord: he is their help and their shield. O house of Aaron! trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield."

The Word, however, does not give us precept alone. Reverently let us turn our eyes to the great Example; and let us put the shoes from off our feet, for the ground whereon we tread is holy.

We moan over human woe. We tell the mournful story of our sufferings, and think our agonies have never been equalled. We forget that there was One who "was despised and rejected of men; a man of sorrows, and acquainted with grief; who hath borne our griefs, and carried our sorrows; who was oppressed and afflicted; who was brought as a lamb to the slaughter, and who made his grave with the wicked." He came upon earth, and assumed our form and our nature. With it he assumed all possible tendencies to evil, and so suffered to draw nigh to him and tempt him every evil spirit in all the hells. His life on earth was full of agony and living death. The crucifixion on Golgotha was only the last act. His whole earthly stay was one long laying-down of his life for his friends; nay, rather, for his enemies. How shall human words describe the terrors of that inner suffering, when language cannot picture even the external pangs? From the time when the infant Jesus was laid in the manger, until the body of our Lord was placed in the sepulchre, every circumstance of outward trouble surrounded him. His life was sought by those whom he loved so tenderly. The foxes had holes, and the birds of the air had nests; but the Son of man had not where to lay his head. Even those whom he had chosen so little understood his teachings as

to quarrel for the places of honor in his kingdom. We speak of being alone in the world. It is true, we are in a natural state when we feel thus; and, if we could rise above it, we should see how tenderly angels are gathering round us. When we come again into a spiritual state, we behold only the silver lining, not the black mass of cloud. But, while we are in a natural state, we see with natural eyes: and, as we sink down, the light of heaven grows dim; the mists rise, and hide our white-robed guardians; and then we seem all alone, friendless, deserted of God and man. When, however, such darkness gathers, reverently turn the eyes toward him. To the natural eye, what loneliness can equal his? Walking among men, he stood alone. *We* cling to human sympathy; and, if we can no longer see with the eye of flesh a single one of many friends, we call life empty, and the world a mockery. *He* rested upon no friendly breast. In all his stay on earth, no human being could understand his infinite love. Even maternal affection was blind and meaningless, when it regarded him. He called no mortal, mother. So utterly was he unknown to all, that his disciples even supposed that the sepulchre could hold his body, and mourned for the Lord of life as dead. We know that he was supported by the heavens, and that angels ministered to him. But "he bore our griefs, and carried our sorrows." How unspeakable must have been at times that natural loneliness, which even with us passeth the power of words to describe!

In the Garden of Gethsemane and the Mount of Olives, tremendous indeed must have been the pain which made his sweat great drops of blood falling down to the ground. And when he was seized by the multitude, and betrayed by Judas; deserted by his chosen followers, and denied by the only one who drew sword in his defence; mocked alike by Jew and Roman, and reviled even by a dying thief, — the terrors of the letter, even in the bare outline of the story, surpass our utmost conception. Yet his humanity was like our humanity, and those pangs were to him infinitely more severe than they could be to us to-day. Whence did he get the courage to endure them? How could human nature be so brave, so infinitely

beyond conception brave? Here is the grand example of courage. All history cannot show its like, nor the wildest imagination conceive of its superior. The suffering stands out for men to behold for ever as the extremest bound of agony; the courage stands forth for men to behold for ever as the grandest height of courage. Here, then, is the great lesson taught; here, the great question solved; here we find courage, which was enough for all the needs of human nature, assailed as human nature can never be assailed again. Let us seek its source; for our search is ended. What gave the Humanity of the Lord courage to support such agony?

It was the dependence of that Humanity upon the Divinity, the dependence of the Son upon the Father. As that dependence, as that union, became closer and closer, so the trials of the Humanity became more and more terrible; for it was able to endure them. And when the last tremendous struggle came, when the hells made their last closing assault upon that suffering Humanity, it still bore all; because the union of the Humanity and Divinity was almost accomplished. And when that last agony ended, the union was complete: death had lost its sting, the grave was conquered, and life became supreme. The Divinity and the Humanity became one; and, through that glorious Humanity which on earth had taught men the source of courage, now flows into men's souls that courage which had conquered its own agony.

Our search is ended. The Word has given us light. Our Lord has revealed upon the cross the source whence human nature can alone draw support. Perfect courage is his courage, — courage which trusts in Jehovah; which depends upon his Divine Providence; which draws life from the heavens. This is enough for all the needs of life, — life not merely for a few short years of earth, but for eternal usefulness in heaven. And when the world seems sad and lonely, and duty is irksome and hard, and life seems a burden, let us think of the Lord, and the great truth which he has taught us by that life of agony; let us try to follow him upward, and to draw courage from his perfect trust in our heavenly Father, and unshaken faith in Divine Providence.

Courage is the back-ground from which all manly qualities stand forth: without it, no one is a man. A manly coward is a contradiction in terms. Cowardice never can retain respect; and, since love and respect never can be divorced, a true woman can love only a brave man. Courage, therefore, not partial, nor temporary, nor variable, but universal, everlasting, and steadfast; courage which shall not quail before battle, or tempest, or public scorn; courage which shall dare to do right, when right is deemed by others wrong; courage which does not fly upon that secret battle-field, where no other earthly eye can mark defeat or victory; courage which is the child of wisdom, not the offspring of fear, and therefore always calm and firm; — courage such as this is well worth the utmost efforts of every man to gain. Such courage, however, can flow from one source only, — from the same trust in the providence of our heavenly Father which the child feels in the protection of those arms which encircle his feeble steps. We can be brave; but we can be so only when in our very hearts we feel that He who giveth the ravens their food, who feedeth the young lions when they cry aloud, who suffereth not even a sparrow to fall to the ground without his knowledge, who has numbered every hair of our heads, who is our Father in the heavens, — that He will give us, his children, our daily bread, and will deliver us, too, from evil.

E. H. A.

EXTRACT FROM SWEDENBORG.

When any evil spirit comes among the good, the quarters are wont to be so confounded, that the good scarcely know where their east is; which also I have several times perceived to be done, and likewise have heard from spirits who complained of it. — *H. H.* No. 152.

REMINISCENCES OF THE NEW CHURCH IN BOSTON.

No. II.

The meeting at which the church was organized, Aug. 15, 1818, was held at the house of Dr. Mann. I did not attend it, nor did my sisters or my Aunt Hiller; as we were not fully satisfied, at that time, of the expediency of separation. We met again, at the same place, on the sabbath morning following; where, I think, two children were baptized. We then went over, in a body, to Boylston Hall. Mr. Carll preached on the subject of *mediums*. Dr. Jackson, not knowing of the meeting, did not attend in the forenoon, and we had therefore no organ to lean upon; but we had among us several good voices, and some knowledge of music. We used on that occasion, and for some time afterwards, Dr. Belknap's collection of Psalms and Hymns; and Mr. Carll introduced the services with the well-known hymn of Dr. Watts, "Lo, what a glorious sight appears!" which we sung to old St. Martin's with tolerable success. The communion was administered at the close of the service; in which, it was said, one or two of the congregation participated, who were unknown to us. The plate for the communion was obtained from King's Chapel, by the kindness of the late Col. Joseph May, long a distinguished member of that society. In the afternoon, Mr. Carll again preached (the subject I do not distinctly remember), and Dr. Jackson took his place at the organ. In the evening, a meeting was held at Dr. Mann's, where Mr. Carll preached for the third time, and took his leave of us.

Dr. Jackson was very much distinguished as a teacher and performer on the organ. He was a receiver of the doctrines, and composed, expressly for our use, the music for the doxology, "His dominion is an everlasting dominion," &c., the original of which is now in my possession. He was among the first to introduce here the music of Handel, and gave, at least, one oratorio previous to the formation of the Handel and Hayden Society. He was organist at Trinity Church. It was

towards the close of our last war with England (a war always unpopular here) that it was proposed by the federal party to celebrate the overthrow of Napoleon, and his retreat from Russia, by a public religious celebration, the music for which was to be arranged and superintended by Dr. Jackson. As this plan was excessively annoying to the opposite party, an effort was made to break it up by the removal of the doctor, who, as an alien (an Englishman), was complained of as a dangerous man, and sent off, I think, to Northampton. It was altogether a party manœuvre, as the doctor's simplicity of character placed him at an incredible distance from intrigue or conspiracy. The effort, however, was unsuccessful: for, though able organists were at that time comparatively rare, a substitute was found; and the performance, to use a cant phrase, "came off" exceedingly well. An address was delivered by Rev. Dr. Channing, with prayers and lessons by other clergymen; and Handel's choruses, "The Lord shall reign," the Hailstone, and the Hallelujah, were given with great effect.

Mr. Carll paid us a second visit in the year 1820 or 21; at which time, the subject of re-baptism was introduced, and discussed with some asperity. A Committee was appointed, consisting of the two Messrs. Worcester and myself, who reported unanimously against it. The report, I believe, was accepted; but no record was kept, nor any copy preserved. Practically, it was disregarded, as several of the ladies were baptized, of whom I can remember Mrs. Cowell and her daughters and Mrs. Prescott; and, of the gentlemen, Dr. Mann and Mr. R. C. Wyatt. H. G. F.

NOTICE OF AN ESSAY ON CLASSIFICATION BY LOUIS AGASSIZ.

No. VI.

In the last number, we spoke of this essay as representing the best spirit of modern science. The way in which it has been received bears us out in this estimation of it. It has been most

severely criticized, for bringing religious subjects into a scientific discussion; and the critics evidently think that science has nothing to do with the Creator, while the author shows clearly that he thinks that the deeper principles of natural history cannot be treated of in a rational way, without reference to the Creator. In taking this view, he not only stands upon the highest plane of modern science, but he stands well-nigh alone. There may be many among the investigators of natural history who are full believers; but very few acknowledge in their work, that God is all in all, and that truth cannot be traced far inward without the study of its relations to him.

It is, then, with heartfelt delight that we dwell on this work as the evidence of the true progress of human thought. But it is time for our notice to close, and we will occupy this last number with a glance at the further progress which New-Church philosophy places within our reach.

The essay acknowledges, in all the order of nature, the evidence of thought; continuous, consistent thought; and thought with definite ends in view. The New-Church doctrines go further, and teach us what those ends are. The essay sees the only end and aim of the thought in its own outward expression. The New-Church doctrines teach that the Divine Thought, and all to which it gives existence, are but means for the exercise of Divine Love; and that that love is not fixed upon the thought which flows from it, nor upon any thing else of self, but upon beings out of self, and that those beings are men. This truth makes the universe alive with uses, and gives to each created thing some function which regards the welfare of men.

It is natural and easy to think that every thing has a purpose. The simplest minds comprehend this, and in their simplicity acknowledge that the purposes in creation are those of the Creator's love toward man. But when, in the more extended study of nature, men discover the wide and unfailing sway of law, they are apt to refer to law both the cause and the end of the order which it establishes, and to consider function as merely an incidental effect of law. Thus the acknowledgment, in simplicity of the truth, that all things are

created by God for the good of man, has not generally been followed in the growth of the understanding by a definite and intelligent acknowledgment of it.

As the great general law of use has been discarded by the philosophers of nature, the lesser uses of things have lost their importance, until there has become an evident aversion to seeking or acknowledging that the laws of nature have any function or aim beyond themselves. This probably strikes every beginner in natural science, who seeks the deeper meaning of what he studies, as a defect, until he becomes accustomed to it by effort and discipline; an effort and discipline which we think unnatural to the human mind, and distorting in its effects. In the first chapter of the essay before us, the author says, "The argument for the existence of an intelligent Creator is generally drawn from the adaptation of means to ends, upon which the Bridgewater treatises, for example, are based. But this does not appear to me to cover the whole ground; for we can conceive that the natural action of objects upon each other should result in a final fitness of the universe, and thus produce an harmonious whole; nor does the argument derived from the connection of organs and functions seem to me more satisfactory, for beyond certain limits it is not even true. We find organs without function; as, for instance, the teeth of the whale, which never cut through the gums; the breast in all males of the class of mammalia. These and similar organs are preserved in obedience to a certain uniformity of fundamental structure, true to the original formula of that division of animal life, even when not essential to its mode of existence. The organ remains, not for the performance of any function, but with reference to a plan, and might almost remind us of what we see in human structures, when, for instance, in architecture, the same external combinations are retained for the sake of symmetry and harmony of proportion, even when they have no practical object." There are, undoubtedly, very many organs and things which have no apparent material function. But Nature is not meant to serve only for the welfare of the body: she performs her highest uses to the essential, lasting part of man, — the spirit; and the completeness and

harmony of the uses of the universe can never be at all understood while the spirit and spiritual world are left out of view. The plan which the author speaks of cannot be an end for which any thing is created; for it cannot feel delight, or be in any way happy, and therefore cannot be blessed: and the very nature of the Creator's love is to bless, to make happy, to impart of its own delight to others. Man is the only recipient of real blessing and happiness; and thus man is the end for which all things are created. The *plan* of creation is the *way* in which God imparts good to man: it is the direction which Divine Thought gives to the operation of Divine Love. This is tacitly acknowledged by every one who acknowledges a Creator. For who has not felt, as a blessing from God, the plan by which day and night follow one another, when night has offered rest to his weariness, and when he has awakened refreshed for a new day's labor? And who has not felt grateful to him for the plan which brings the blade, the ear, and the full corn, in their season?

If we regard the body only, we see but very little of the aim and use of the order of nature; if we regard the understanding, we see more; and, if we regard the affections and their delights, we see more still: but its highest aims and uses are far beyond our comprehension, in its relations to the order of the spiritual world, to the order which reigns in the depths of our soul, and to the order of the Divine Life. Viewed in this light, the order of nature is not only the evidence of thought; it is the expression of infinite love: and the beauties of nature are outward forms or images of the delights of the love of use, and all that is good in nature is the very embodiment of use.

While we look upon the order of nature as the expression of thought merely, we readily fall into the error, that the Creator chose it arbitrarily, as we choose any one mode of action from many that are presented to us: but, when we know that it is the order of the uses which his love performs to men, we see that it is connected with his very essential nature, and that it rises in the order of the affections which give birth to these uses; that is, in the order of the Divine Life. In childhood,

we feel the sphere of our heavenly Father's love in the uses of things around us. Every thing has a kind of affection for us, a kind of human sympathy: we feel something of the warmth of our mother's embrace in the earth we stand on, in the sky over us, and in the soft, blue hills. There is something of our parents' kindly tone in the voices of the wind in the trees, and of the falling rain and the singing birds; and the morning light beams on us with a cheerful, friendly smile. True poets feel and express the same sympathy: indeed, the poetry of nature is nothing but the love of the Creator to man, veiled and clothed in the outward forms of beautiful things. All this is rejected by science and philosophy as being merely childish and poetical; and we are led through a system of intellectual culture which knows no ends, no uses, no affections, but dead truth alone, till the delights we felt in childhood amid the works of our heavenly Father are forgotten, or seem to have gone from us for ever. The true aim of education is to call forth these delights, and to give to them the proper channels in which they may flow, until the blind perception of the presence of God in his works gives place to a clear and definite knowledge of it, — a knowledge which sees the operation of his love in the countless uses of things, and sees his wisdom in the order which directs these uses to their ends, — a knowledge which would be constantly urging the man himself to a life of use.

We can form no idea of a person, without some reference to his affection. Pure thought cannot, to our minds, constitute a person, because we are fully conscious that affection is the essential part of our being; and every expression of affection calls to our mind some idea of a person.

The human mind shows its perception of the affections which are expressed in the outward world, by its tendency to personify. To the child, its very toys are friends: every thing it has an interest in returns its interest, and acquires a kind of personal character. The thought of ancient times, when thought was less artificial than now, personified every thing within its reach: it gave a fairy form to the spirit of the running brook and the quiet dale, and it clothed the cold gloom

of the mountain with the harsh features of a monster man. The tempest wore a human frown, and spring was a merry maiden.

This imagery formed a large part of the intellectual, and even of the moral, life of those times. We can easily find the origin of it in our own feelings; for what expression does nature wear that does not readily to our minds become the expression of human features? or how can we picture to ourselves the spirit of any part of nature so vividly as by clothing it in the human form? We cannot get entirely rid of the idea of purpose from affection in nature. The polytheist refers it to many gods; the pantheist confounds it with the being of the thing itself; the atheist inevitably makes his own will the centre of the universe. The true believer knows that it is the presence of the one God.

The simple perception of the presence of God in his works can never, alone and unguided, develop itself to clear and rational thought. It takes rather the form of superstition, of the belief in ghosts and fairies, and of the worship of idols, as the history of the past and the present condition of the great part of mankind fully proves. The science and philosophy of modern times have rejected these perversions, and have freed intellectual culture of their influence, not by rejecting the perversions alone, and bringing forth the truth in its integrity, but by calling away the minds of men from the whole subject, and fixing them on sensuous facts and sensuous reasoning. In doing this, they have shown that they, too, need a guide; that when, unaided, reason attempts to lead the perceptions and feelings, it is the blind leading the blind. For what is there in superstition more dark than the denial or ignorance of the truth, that all things are created to fulfil the ends of the love of God to man? and what is there in idolatry more degrading than the appeal to sense alone for truth?

The unguided perceptions raised things to the rank of persons, and worshipped them as gods: the unguided intellect strips things of all relation to person, and denies the presence of the one God.

The perceptions and intellect are meant to act together in leading man to the true end of his existence, — conjunction in will and understanding with God: the one, by enabling him to feel vividly the love of the Creator in his works; the other, by enabling him to see its operations in the clear light of truth. But they cannot, together or singly, do their work without aid from above. The very position of man in the universe makes it necessary that his whole soul should be governed and shaped by truth directly from God. He is made to return the Divine Love in freedom, and in the exercise of reason; and, that he may do this, that love is presented to him in its own garb of Divine Truth, and addressed to his understanding in the Word. There the infinite truth is adapted to our comprehension, and expressed in the language of outward things and events. The very existence of that truth itself is almost entirely ignored in the intellectual culture of the day. The language in which it is clothed has received other meanings than its own, until it is vain for the sincere student of nature to look to the prevailing religions for the aid he needs in his labors. He sees no connection between the order of nature, and the confusion of three persons in one God; and he is left equally in the dark by a religion which professes to worship God, but which, by denying him as he was manifested to men, strips him of all actual existence.

The internal sense of the Word is now revealing the true character of the Creator, his ends, his affections, his thought, and his relations to his works. It makes all knowledge of outward things a step to the knowledge of God; it fills the world with his presence, shows us there an image of the order which reigns in his life, and leads us step by step from the image to the real existence. But it grows dim and vanishes before the pride of self-intelligence. Self makes us blind to its light. It cannot be the guide of our understandings unless it is the guide of our life. J. E. M.

THE ATLANTIC TELEGRAPH.

THE month of August, in the year of our Lord eighteen hundred and fifty-eight, is enrolled upon the record of the progress of civilization in characters that will burn bright when all their neighbors have faded away.

Gold-mines may be discovered that shall make the California diggings to be remembered only as idle play; destructive weapons may be invented that shall render war between nations as obviously suicidal and absurd as a pistol-duel between the inmates of a powder-mill; means for the record and communication of ideas may be provided that will lay our present cumbrous literature on the shelves of antiquity, the relics of a barbarous age, to be ransacked only by the laborious bookworm; light-pictures of true colors may be produced, which will make our own exquisite monochrome photographs as dull and uninteresting as the scissored profiles which they have supplanted; our houses may be warmed and lighted, by ethereal means, to a degree of perfection that shall consign our lamps of smoky oil, of explosive fluid, of glaring, noxious gas, and our whole paraphernalia of stoves and furnaces, to traditional imagery of the infernal regions; vehicles of locomotion may convey us from place to place, by land or sea or air, with an ease and rapidity that shall laugh like the flight of the bird and balloon at our jarring rail-cars and toiling steamships: but no speed, even of thought, shall exceed that of the Atlantic Telegraph!

The instantaneous, as we may call it, communication now possible from point to point of the greatest distances in the civilized world, can never be surpassed in speed. Details of transmission and connection of lines remain to be perfected, continuations and duplications to be projected and completed; but the period necessary for transmission of intelligence, in this boldest, most dreaded flight across the Atlantic, has been reduced, as nearly as we can ever appreciate, to the ultimatum of "no time."

Is there not, in this age of headlong precipitation from one discovery and invention to another, something vastly gratifying in having, at one important point, absolutely, unmistakably, touched the bottom? To us there is no small comfort in having reached one last possible point, where we are sure there is no more beyond, — a point upon which we can stand, and base our ideas of material progress, without fear of being left far behind. But such gratulations as these, together with the various scientific and commercial considerations of this greatest victory over the earthly clogs of time and space, we must leave to their appropriate journals.

The moral and spiritual aspects of the event are not less striking and fruitful of congratulation than the scientific and material. We but express a common sentiment when we say, that, were the cable at this moment, by some mysterious agency, parted, never to be re-united or replaced, all the labor and treasure, the thought and energy, bestowed upon it, have been already repaid a hundred, a thousand fold.

In all Europe and in all America, where is the warm heart that has not beat, the intelligent eye that has not gleamed, the ready tongue that has not outspoken with delight, at learning the successful event? And why this delight? For pleasurable anticipation of honor or gain? With a very, very few. Is it sympathetic delight at the success of a difficult undertaking, requiring and evincing great energy and skill? This, indeed, is the prominent feeling with many; greatly enhanced, as it has been, by the despair of success caused by previous failures. But deeper than this, and far more universal, is the still nobler sentiment of joy, that two great nations, and, through these, all the nations of the world, have been drawn more closely together; that a new and mighty link has been forged and placed and riveted, binding the inhabitants of the earth in enduring brotherhood. A most noble and Christian sentiment; happily recognizing, in the inception and success of the undertaking, the divine auspices of Him to whose service it truly belongs.

Never before, in this world, were so many human beings rejoicing together in common cause! Never were universal

public rejoicings for a cause so unselfish, so full of brotherly love for mankind! Surely this very expression — so widely extended and so spontaneous — of joy at this boon to the cause of humanity, itself repays many-fold for the work, by affording such assurance of real progress in the reception of Christian thought and Christian feeling. Surely, in the sympathy and mutual confidence aroused and established by this very expression, there has been sunk in the hearts of the world a bond of union, and of strength for good ends, which may, indeed, be overflowed by the heavy sea of daily life, but which will for ever grow brighter and stronger for use, and which neither time nor tide can wash away.

Let us join in the rejoicings resounding through Christendom, sharing the belief that this outward bond of union between continent and continent, hemisphere and hemisphere, is now permitted by Divine Providence as the symbol and servant of an inner bond of Christian brotherhood, now in a measure possible, and in a degree attained, which, binding first together the great types and champions of constitutional, representative government, will extend its free and peaceful control over all the world, and banish oppression and bloodshed from the face of the earth.

The Atlantic Cable is owned by business-men, who have invested their money in it, at some risk, with the hope of receiving large remuneration. But we have no right, as we have no disposition, to infer that the selfish desire for gain has been the sole, or even the ruling, motive in their enterprise. It is our pleasure, and, in the absence of other evidence, it is our duty, to give the projectors credit for a large measure of the same love for the real use to be attained, which demanded of the English and American governments their cordial and important assistance in the work.

But, however this may be, by whatever motives accomplished, there lies the successful cable, to be taken for what it is and for what it may effect, — the great sympathetic nerve, ready, by its innumerable ramifications and points of contact, to communicate, at every interested point in the one continent, whatever impression it may at the moment receive from any

point on the other; while, in subservience to the wants thus made known and the orders thus received, the larger channels, the arteries and veins, of commerce, take up and transport, from place to place, the rich burdens that lade their swollen streams. How interesting to view the increasing semblance of collective society to the wonderfully complicated and beautifully ordered system of human organs and uses, — that system which, created in the divine image and likeness, is the form and likeness of heaven, the divine abode, and the true type and model to which all human organizations must tend!

May we not with reason anticipate, from the greater unity, the more constant and simultaneous sympathy, now to exist among men, an accelerated rate of progress, not only in forms of organization, but in (what is of so much greater importance) the spirit, the essence of all true organization, the Christian love of the neighbor, — the love for which we are created, and of which our souls, our bodies, our faculties, and all the powers and materials of the world about us, are but the forms and instruments?

Let us humbly and thankfully recognize this event as one providential step in the making of all things new; in the divine process of replacing the stony heart of the world with a heart of flesh; in the regeneration of earth as the image of heaven; in its preparation as the bride-chamber for the reception of the heavenly Bride, — the Church of the Lord.

LETTER FROM LE BOYS DES GUAYS.

[We have been favored by Mr. Andrews with the following letter from M. Le Boys des Guays, and also a copy of the printed reply of M. Edmond de Chazal to the Protestant bishop of Mauritius, both of which we are pleased to lay before our readers. Nothing can be more gratifying to the members of the New Church in this country than to see receivers of the Heavenly Doctrines rising up all over the world, willing and ready to co-operate with them in the great work of applying these doctrines to their own lives, and of communicating them to others. The prophecy is being fulfilled, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top

of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." We think that no Newchurchman can read the reply of M. de Chazal without being drawn near to him as a brother, or without sincere feelings of love and gratitude to our heavenly Father that he has raised up so sincere and so intelligent a defender of the Heavenly Doctrines in the distant Island of Mauritius.]

St. Amand, July 8, 1858.

Mr. Joseph Andrews.

Dear Brother in our Lord, — I see, by No. 157 of the "New-Jerusalem Messenger," that you have received my letter of April 14. I send you to-day, by mail, two pamphlets of M. de Chazal, printed at the Island of Mauritius. One contains his reply to the Roman-Catholic bishop, which I had already sent you in manuscript; and the other contains his reply to the Protestant bishop of Mauritius. This piece deserves also, in all respects, to be reproduced in English in the periodicals of the New Church. I send also by the same mail, to Mr. Jewett, a copy of my translation of the Index of the "Arcana Cœlestia," in which I have inserted, in form of a preface, some observations which have been suggested to me during my work of translation. At the end is a table containing the correction of more than five hundred errors of numbers, and arranged in such a way that the same correction can easily be made on the Latin text, and afterwards on the translations already published.

Among our brethren of the Isle of Mauritius, there are some who understand English, and who would like to keep themselves acquainted with the progress of the New Church in the United States; but, not knowing how to communicate, they have addressed me for that purpose. I think, that, by reason of the advancement of the New Church in this island, and of that which it is calculated, by its geographical position, to occasion elsewhere, the editors of the periodicals of the New Church will take pleasure in addressing one or two copies of their sheets to that place. They could then direct them to "Messieurs Chateauneuf et Lesage, employés au Bureau de l'Audit à Port Louis, Ile Maurice, Afrique."

Mr. Michel charges me to ask you for news of Mr. George Herbert Poole, a true Newchurchman, who has left good and

agreeable souvenirs of himself at the Island of Mauritius. Our friends are very anxious to have news of him. They ask for it in all their letters.

Accept, my dear brother, the new assurance of my feelings of affection and friendship.

LE BOYS DES GUAYS.

REPLY TO THE BISHOP OF MAURITIUS. TRANSLATED FROM THE FRENCH, FOR THE "NEW-JERUSALEM MAGAZINE."

Reply to the letter of the Right Rev. Dr. Ryan, Bishop of Mauritius, who sent me, in reply to "my profession of faith," his volume of sermons, recommending particularly to my attention his sermon on the Holy Trinity.

ST. ANTOINE, Feb. 5, 1858.

MY LORD, — I have received the letter which you have done me the honor of addressing to me, under the date of Jan. 28, as well as the volume of sermons which accompanied your letter in reply to "my profession of faith to my children." No one could be more sensible of this favor than myself; and I thank you sincerely for the kind words which you address to me in expressing the regret which you feel at seeing that the religious sentiments which animate me have made me land on a far different shore than you presumed, and from which you hope to see me shortly depart.

By a secret influence of Divine Providence, there exists an imperative need in the heart of every man to propagate that which he believes to be the truth. It is this influence which impels Christian nations to penetrate into the most distant countries for the purpose of inducing peoples still in ignorance to accept the benefits of Christian civilization. That Christianity is truth is a fact, of which feeling and reason, enlightened by the study of revelation, furnish a complete conviction; but it is also an undeniable fact, that Christianity has lost its primitive purity since the establishment of the first apostolic church. The fruitless attempts made, even to our day, by the human intellect, to restore to unity the diverse doctrines of the Christian dispensation, are an incontestable proof that none of them yet has been able to acquire authority sufficient to con-

vince all intellects, and to render universal in its effects the law of love and charity. If reason makes us understand, in the midst of the errors and uncertainties which surround us, that one link is wanting to the great chain which ought to unite the universe in one single communion of belief and of fraternal feelings, the Sacred Scripture — that is to say, the law of God, whence we draw all our light — is clear and precise in this respect; for, from the prophets of antiquity to the Apocalypse, we see the certain announcement of a new advent, and of a new order of things.

"In that day," says Zechariah, xiv. 9, "Jehovah shall be King over all the earth: in that day Jehovah shall be one, and his name one."

The evangelists are not less positive. (Matt. xxiv. 30–1. Mark xiii. 26. Luke xii. 40; xxi. 27; and other passages.)

At the end of that emblematic book which contains the prophecy of the future destinies of the church established by the Lord himself, the inspired one of Patmos, in the ecstasy which shows him the future, sees —

"A new heaven and a new earth;" and "the Holy City, New Jerusalem, which came down out of heaven from God." "Behold, I come quickly," cries the voice of the Lord, by the angel sent by him: "blessed is he that keepeth the sayings of the prophecy of this book" (Apoc. xxi. 1, 2; xxii. 7).

Impressed by the heavenly and eternal truths of Christianity, by the study of revelation, of the spiritual sense of the Sacred Scriptures, and of the doctrine of the New Jerusalem; impelled by that Christian feeling which prompts us not to keep in ourselves and for ourselves the good which comes to us from God, but to reflect the rays of the light divine, — I regard it as a duty to seek to propagate that which I firmly believe to be the truth: but, in my feebleness and incapacity to perform this task, I have thought that the high dignitaries of the Christian priesthood, in the country which I inhabit, — that the leading men of the two great communions, placed at the head of the civilization of the world, — ought to be the natural propagators of these truths, which are the complement of the Christian church. In pointing out to them the divine

Source, I have thought to accomplish the task which each one is called upon to perform in this great universal whole, where nothing is useless; where every thing, even to the smallest atom, has its providential destination. It is not, for the most part, science and intelligence which discover the most useful remedies for human infirmities, but the ignorant savage whom Providence guides: science comes afterwards, and, studying the remedy, makes the happiest applications of it. My lord, I am this ignorant savage, whom God in his infinite goodness has by his grace permitted to see the truth, which alone is able to bring relief to our moral sufferings; to put an end to those deplorable dissensions which separate the peoples of Christendom; to re-establish human harmony by the unity of belief and of faith; and to guide us, like a bright star, towards that port where we must find repose and peace. Incapable by myself of propagating this truth, I surrender to you, my lord, who, by your great knowledge, your theological studies, and the purity of your Christian life, can, more than any other person, apply a remedy to the evils under which we suffer. I surrender into your hands the healing plant which I have found. Study its virtues; apply its balm to our poor restless society, panting under the pressure of indifference, doubt, and incredulity.

Here, perhaps, my reply ought to end. After having pointed out to you the divine Source of truth, I ought to let Providence act, and to rely on that Infinite Mercy, which, in its impenetrable ways of attaining its end, often employs means apparently the lowest; but I cannot, nevertheless, omit to acquaint you with the impression which was produced on my mind by reading the sermon, which you particularly designated for my attention, on the Holy Trinity. I think that this examination may, perhaps, lead me farther astray than I should wish. Do not, I pray you, attribute the motive to any thing else than the sincere desire of testifying to you the respect which I feel for every suggestion coming from a man whose Christian life is so justly venerated, and whose private character is placed so high in public opinion; I need not add, in my own personal opinion also.

In speaking to me of the Holy Trinity, you touch on the essential point of religion. The knowledge of God is the foundation of all belief, and the corner-stone of religion. We can say, with reason, that on this knowledge, more or less genuine, depends the degree of truth of the doctrine of all religion. The first commandment of the Decalogue, which orders us to recognize and adore only one God, is the most manifest proof of this eternal truth.

I have read with the most scrupulous attention the sermon on the Holy Trinity which you have brought to my notice; and I will tell you frankly, that I have been deeply touched by the feeling of conviction which dictated it to you. I have recognized in it, with an unspeakable pleasure, the utterances of a heart profoundly convinced of Christian morality; but I have not been able to discover in it any of the proofs, which my intelligence demanded, of the demonstration of this truth of one only God, whom you show to me in three Persons, distinct from all eternity, — all three increate, all three equal in power and divinity.

The sincerity of a belief is not enough to demonstrate its truth. The fervor with which the disciples of the different communions of the earth cling to their belief, and perform the worship of their religion, is no proof of the truth of that religion. Truth is proved by the entire satisfaction of the intellect and heart, and by divine revelation.

I have recognized in your sermon all the articles of faith contained in the Creed of Athanasius and in the Confession of Augsburg, which are, I believe, the foundation of the Protestant faith: —

"There is but one God, in three Persons, distinct from all eternity, all three increate, all three equal in power and divinity; but, although distinct, these three Persons make but one only and the same God. By the disobedience of the first man, the entire human race had been condemned for eternity."

"By the sacrifice of the second Person of the Holy Trinity to satisfy the justice of the Father, humanity had been saved by this sole sacrifice."

"It is necessary to address the Father, and to pray him to

send us the Holy Spirit to sanctify us by the imputation of the merits of the Son."

"The fall of humanity is the fall of one alone. The sacrifice of one alone, by grace alone, has effected salvation. Faith alone saves, without works."

"Once in Adam, who fell; once in Christ, who restored the ruin." As you say in your sermon, your symbol of faith declares, "He, therefore, that will be saved, must think thus of the Trinity."

This belief, I must say, whatever respect I entertain for the conviction of those who profess it, is not at all in harmony with the precepts of the Sacred Scriptures, which teach us that we must worship but one only God, and that this God is our Lord Jesus Christ, "in whom dwells all the fulness of the Godhead bodily; who alone has all power in heaven and on earth; and who will come to judge the living and the dead, each one according to his works." It is incompatible with reason. In vain the mouth pronounces these words, "One only God:" the spirit sees three divine Persons, or three Gods. The heart, wounded in its appreciation of divine justice, asks itself, how He, who is represented as infinite perfection, can condemn, for eternity, thousands of generations for the fault of one single man. Conscience repels a judgment passed upon faith alone. Finally, a manifest contradiction causes trouble in the mind of him who reads the evangelists, where it is said explicitly, that the father shall not be responsible for the son, nor the son for the father, but that each one shall be judged according to his own works.

From such a doctrine nothing can result but doubt, unbelief, or a painful indifference on religious subjects. It is owing to human respect that men attach themselves to the religion of their fathers, or else it is owing to reasons of policy or to private interest. But very few preserve a real conviction of Christianity. A man calls himself a Christian: but, when he sets out to submit his belief to the examination of reason, faith staggers, and it can be said with justice that his faith is only a belief of feeling; that is to say, incomplete. Humanity, from one end of the world to the other, is in travail; and the need of a

religion which may be in harmony with the progress of the human mind makes itself felt among all peoples. Is it not the appointed hour for a new manifestation of Divine Providence? In the history of the past, do we not always see, in the grand epochs of humanity represented by Adam, Noah, Moses, and the birth of the Saviour, a church arise, in the midst of the universe, agreeably to the needs of the social state, while the insufficiency of the preceding dispensation is clearly recognized? Does not every thing tell us that the words of the Lord, on his next coming, have had their entire accomplishment? Does not every thing prove to us that the epoch of his second advent, clearly announced by the evangelists, has finally arrived?

"It is clear to me," you write, "that you have exchanged one pope for another, — Pius IX. for Emanuel Swedenborg, — and, while removing the human inventions of the Papacy, have been led to embrace the human fancies of Gnosticism," &c. It seems to me, my lord, that you have here forgotten the precept taught by Scripture: "Judge not, that ye be not judged." This precept does not mean that men ought not to make use of their reason in order to estimate truths and falsities agreeably to the impression which they can receive of them; but that men ought to abstain from passing judgment on the conscience of the neighbor, whose secret belongs to the Lord alone. Pius IX., as sovereign pontiff of the Romish church, represents a principle which my conscience and my reason cannot approve; but it does not follow from that, as you seem to give to understand, that I ought, in rejecting that doctrine, to accept as true the human interpretation of the Sacred Scriptures, — of Luther, of Calvin, or of every other leader of a sect, — from the single motive, that my feeling of opposition to the Romish doctrine agrees with theirs. Would not the reproach which you address to me be applicable rather to those adepts of Protestantism, who have separated themselves from the principle of the substitution of human authority for divine power, only to deliver up their understanding to the human guidance of that crowd of leaders of the Reformed churches, whose every doctrine is the expression of an individuality, and who, keeping up interminable dissensions on

the sacred text of the holy book, see, so to speak, only enemies instead of brothers in the adherents of the various communions?

Protestantism was a true principle when it was limited to protesting against the exorbitant power which Papacy imputed to itself; but it was no longer in the truth on the day when, to sustain its opposition, it created doctrines founded on human intelligence alone.

Between these doctrines, and that which presents itself as of divine origin and proves it, my choice cannot be doubtful. On the one hand, I am taught that it is necessary to believe, without understanding: at one time, to submit myself blindly to the infallible decisions of a human tribunal, which decides, without appeal, on my eternity to come, in absolving me from my sins, or in refusing me absolution; at another time, to believe in an impossible imputation, in salvation by grace efficacious, which alone, without any co-operation on my part, will make me obtain, by faith alone, a recompense which cannot be due except to my works,—a faith incomprehensible and barren, which, in depriving me of my free will, takes away from me the real spring of my existence, and makes me doubt divine justice. I am predestined to hell, if I cannot understand and believe that which yet nobody can explain to me!

On the other hand, how different is the doctrine which does not require to be accepted but on the entire satisfaction of the reason and of the heart, and which, giving incontestable proofs of its divine origin, admits of nothing, after the most rigorous examination, but a deep interior conviction! A simple recipient of life, or of divine heat and light, man, by his free will, is alone responsible for his eternal destiny: is good, if he turns himself towards the Lord, and does his commandments; is evil, if he turns himself away from him to obey his personal impulse. Immortality awaits him in the bosom of Infinite Love and Infinite Wisdom, if his life is conformable to faith in one only God, Creator, Redeemer, and Sanctifier; and if, renouncing the vicious propensities which he has by inheritance, he has nothing for the spring of his actions but the love of God and of the neighbor. Hell is the negation of goodness and truth: it is separation from the society of the just. He who pre-

fers himself above all will live eternally in the torments of his own selfishness. The ruling love of each determines his eternal quality. Man, in leaving his material covering, continues to live spiritually in the immaterial world as he has lived materially in the material world, with the difference merely between spiritual and natural; that is to say, with faculties much more elevated than those which the exercise of his free will demanded in the natural world. Uses, or works, are the very life of man, or the foundation of his existence, natural or spiritual: works are the resultant of his understanding and will, or of his faith and charity. The law of the Lord must be his compass, — the bright star which is to conduct him to the true port of repose and peace. If he turns aside from the course which Divine Wisdom marks out for him on this stormy sea, which represents human passions and intelligence, he suffers shipwreck in misdirecting the vessel which bears his destinies.

[To be concluded.]

LETTER FROM DR. TAFEL.

TUBINGEN, June 30, 1858.

MY DEAR SIR, — Besides the three political journals, — viz., the "Universal Gazette" of Augsburg, the "New Prussian Gazette" of Berlin, as well as the "Gazette of Elberfeld," Prussia, — there are now also two evangelical gazettes, — viz., the "Universal Church Gazette" and the "Gazette of the Protestant Church" of Berlin, — which have inserted our apology against the Austrian confusion (the confounding the New Church with the Brethren of John) in their pages. The three others have not yet inserted it; and I must suppose they will not; at least the "Austrian Gazette" of Vienna, to which I sent it at first. A fourth was not delivered to the editor at Weimar, because our friends there, to whom it was enclosed, feared that the mere mentioning of Swedenborg and of the New Church, without any hope of having the article inserted,

would be dangerous to them. The same fear also prevented our friends from sending it to the many newspapers which had given the notice from Austria. Nevertheless, the existence of the New Church as an established one, with many favorable sentences on the value of her doctrine, is now brought to the knowledge of millions, who, without this, would have remained in their ignorance, scarcely knowing any thing, even from hearsay, about Swedenborg; and we see, on this occasion, that the Lord's divine providence can turn the evil done by our adversaries to our good.

JULY.

The 10th of July, Mr. J. Young Scammon, from Chicago, at present at Soden, near Frankfort-on-the-Main, sent me his secretary to request me to meet him and his three children immediately at Soden, to officiate at the funeral of his dear wife, who had been removed into the spiritual world the 9th of July. The funeral took place on the 12th, the next evening after my arrival; on which occasion, I used the English burial service of the New Church in the United States, and delivered a sermon in German, well understood by all the family as well as by the other hearers.

All that I heard of Mrs. Scammon gave me the assurance that she was fully practising the Heavenly Doctrines, and therefore well prepared to enter immediately, or without a long delay in the world of spirits, into heaven; which I considered as a peculiar privilege of true Newchurchmen, because their doctrine shows the shortest way to it, and is nothing else than this way. Wherefore the question presented itself to us, What are the essential reasons of this our confidence? Wherein consists heaven, or the highest good, and the principal means to reach it, as well as the principal errors which remove religion and happiness from us?

The answer could be no other than that a human love must also have a human object: wherefore God must be man, otherwise he would not have been accessible to our thought and to our heart, but the thought would have been dissipated in the idea of an endless universe, without any rest anywhere. This object of love must be one person, not more; because our inmost

love can have only one object, not more: but he must be trine as we are trine, consisting of soul and body, and their united operation; for we are images of him.

In the second place, all that is perfect in man must be His quality in a supereminent or infinite degree. He must be love itself; and his justice cannot be the opposite of human justice, but rather its prototype. We shall become perfect as he is perfect. It is sin alone that separates us from him: wherefore, as sin became more and more dominant in the human race, and at last liberty, or free will, was about to be lost, his infinite love showed itself, in its highest degree and splendor, by his descent into the most profound depth of human sinfulness, in order to remove it by degrees, and to restore and sustain, eternally and everywhere, the free will, and the possibility of coming to the good and the true, or to God, — to the very sabbath, — in which the good and true are united, and all evil and falsity subdued; which, however, would be impossible, if the nerve of morality and religion was cut off by the false doctrine that we cannot keep his commandments, and that it is not necessary to salvation to keep them, because Christ has kept them for or instead of us, and his merit will be imputed to us, as well as the original sin of our first parents was imputed to us: whilst, on the other hand, in the case of redemption and reconciliation, his love is always mentioned as the reason of his sending the Son, or the humanity of Christ; and the apostle says that God was in Christ, reconciling the world with himself. He always sends to us his redeeming and reconciling influences out of his paternal love, through the heavenly mother, that Jerusalem which is above, and under whose influence all human beings in all planets are always standing: wherefore we must honor him as our only spiritual or celestial Father, and the church in heaven, and her heavenly doctrine, as our one spiritual mother, without trusting on any human master, or any human tradition or creed, which would be a transgression of the fourth commandment, for which we should have no excuse; as, in the light coming from heaven into every soul, we can see the light, and, on the opposite side, the idolatry and the inconsistencies and perversities of blind faith and its

doctrine. This was the religion of our deceased sister: and therefore we have no reason to mourn or to be clothed in black garments, for she is now delivered from her many sufferings, and is really living and promoting the real happiness of her three children, to whom, dying, she strongly recommended the way to happiness, — viz., the reading of our heavenly writings; which maternal counsel they are decided to follow. They showed themselves to my heart as types of tenderness quite worthy to be loved. In the evening, a well-instructed young Russian count, Louis Wolanski, wished to speak to me, and desired to hear more of the doctrines of the New Church, of which his father is an admirer, as containing the true philosophy. I accordingly explained them to him till late at night. Before my departure, the physician expressed to me his favorable opinion of our doctrines; but it was now impossible to go into details.

The next day, Mr. Scammon and myself paid a visit to two sisters at Wiesbaden, — viz., Miss T. Volk, now about seventy-four years old; and Madame Schellenberg, more than eighty years old. They were neither of them in good health; but both showed great love for the holy cause.

After my return, I had to send to Mr. Scammon many German books — viz., copies of "Swedenborg and his Adversaries," five volumes; the "Four Leading Doctrines;" the work on "Heaven and Hell;" the "Lessons for Children," by Mrs. Wilkins; the "Manchester Declaration," &c. — to be distributed. Mr. Scammon intends to come hither with his family, and to accompany me to our Eleventh General Convention, to be held at Stutgart, Sept. 5.

Besides the continuation of the impression of the "Biblical Index," I am occupied in publishing the fourth volume of my German translation of the "True Christian Religion," of which many sheets are already printed. I hope that both volumes of the Latin original (my reprint) of it are now in America. I have also printed the precursor to it, the "Summary Exposition of the Doctrine of the New Church."

I remain, my dear sir,

Most truly yours,

EMANUEL TAFEL.

INTELLIGENCE AND MISCELLANY.

TRAVELS IN THE HOLY LAND.

(Continued.)

FRIDAY, April 20, 1855.

THE ride over the plain for four hours was a relief to us, as well as our horses, which here had a chance to gallop for the first time. We passed by fields of wheat, miserably cultivated, and many more fields of blossoming thistles, where the tall hollyhocks, marigolds, and gladiolus made a fine show. The environs of Acre contain a few gardens of apricot, olive, and palm trees, fenced in with the prickly pear, now in flower; its cactus-like bells, of a brilliant yellow, contrasting well with the vermilion of the pomegranate.

We arrived at the city gate at just three, P.M. Leaving our horses tied to the wall inside, we proceeded to explore the city. First we searched for the American vice-consul, a native, who was not to be found at home. We therefore left a letter to be forwarded to our consul-general at Beiroot, describing the robberies and losses we had met with, and asking his influence to recover the property from the village where it was robbed.

Acre was soon seen; being a small, half-deserted town, scarcely beginning to recover from the last bombardment by Admiral Napier, when Ibrahim Pacha was displaced, and the Turkish misrule re-instated by English interference. We looked all about for the marks of its former strength, by which the inhabitants and garrison were enabled to hold out against Napoleon for a long siege: but we could not find any wall capable of resisting cannon-ball; though a few new works are in progress, built by the Turks to repair what the English knocked down. We looked into the court-yard of a mosque, where palm-trees and wild flowers were growing out of the marble pavement, and where the roof had not been replaced since its destruction by the English bombs. We were shown the tombs of two English officers, in a very dismal, dirty corner; and afterwards walked through the bazaars, which are the best part of the town visible to strangers, as usual in Eastern cities. We stopped at one place to get a glass of lemonade, which the man promised us "*subito:*" but we had to wait for him to run off in one direction to buy a lemon, and in another to buy some sugar; proving to what an extent the division of labor is carried, — his department being to furnish the glass and water.

We left Acre after one hour's stop, and had a pleasant trot and canter along the hard beach, with the surf rolling gently on our right. Three hours brought us to the convent on Mount Carmel, at the other point of the bay. On the way, we forded the rivers Belus and Kishon at their mouths; following the sand-bar, over which the surf was rolling in. Kishon reminded us of Deborah's song after the overthrow of Sisera, and of the slaughter of the priests of Baal by Elijah. Close to the end of the beach is the miserable little village of Caiffa, whose dirty and narrow streets were now rendered abominable by the heavy rains; the water standing in stagnant pools all along, seeming to be as rank and unwholesome as the drainage of any Swiss barn-yard. The puddles were as deep as the streets were wide in many places; so that the people jumped across where our horses waded along, stirring up pestilential fumes. Yet, dirty as was the town, there were pretty children sitting in the doorways, their heads loaded down with silver coins, according to the fashion of the country. A grove of old and gnarled olive-trees greeted us on passing out of the town; and we soon reached the convent by leading our tired horses up the steep path, by which the hill is mounted, in less than forty minutes. A little triangular plain lay at its base, on our right, bounded by the water beyond, and covered with bright-green grain and rich red ploughed fields.

The convent is large, new, and massive; while its interior has the neatest appearance of any house I have entered in the East. We were kindly received by "Brother Charles," — who talks French like a European, — and shown into front-rooms, with beds as clean as the Shakers have. We had been out eleven hours, and were not a little hungry. But the dinner was rather slow in coming: and, when it did come, it consisted entirely of fish, without vegetables; beginning with a fish-soup, and ending with fish fried. But

it was Friday, and we had no right to expect any thing better: so we made fearful ravages on their stock of fish. The sea-view from the windows is very fine; and the sun went down as bright as gold in the blue waters. We talked French a while; but were soon glad to be off to bed, after our long ride. The new moon gilded the sea for long after sunset; and I went to sleep with her fading light reflected against the ceiling from the smooth waters full four hundred feet below us.

[To be continued.]

URBANA UNIVERSITY.

We learn that "the Rev. Chauncey Giles, of Cincinnati, has been appointed President of the Urbana University, and that he has accepted the office, which has not been filled until now. For the present he will reside in Cincinnati, and will not be charged with any teaching of the classes. He will visit the college frequently, and give due attention to its administration."

MICHIGAN AND NORTHERN-INDIANA ASSOCIATION.

The Michigan and Northern-Indiana Association of the New Church will hold its annual meeting at the city of Jackson, Michigan, on the third Friday in October next; and will be continued during Friday, Saturday, and Sunday, — the 15th, 16th, and 17th. All receivers and friends of the church, both in and out of the association, are cordially invited to attend; and we are authorized to say, that ample provision will be made, by the friends of the church in Jackson, to accommodate all who desire to come and assist in the good cause of building up the Lord's church on earth.

E. Laible, *Sec.*

OBITUARIES.

At Bad Soden, in the dukedom of Nassau, near Frankfort-on-the-Main, Germany, Mrs. Mary Ann Haven Dearborn Scammon (born Dearborn), wife of Jonathan Young Scammon, Esq., of Chicago, Ill., departed this life on the ninth day of July, 1858.

Mrs. Scammon was born in Hallowell, Me., and was married to Mr. Scammon in August, 1837, in Bath, Me.; the ceremony being performed by the late Rev. Henry Aiken Worcester, who was then preaching in Bath.

She proceeded at once with her husband to Chicago, Ill., where, two years before, he had settled as a lawyer, and has resided there ever since. Chicago was at that time a place of about five thousand inhabitants, and Mr. Scammon was the only receiver of the doctrines of the New Jerusalem in the city or immediately surrounding country.

Miss Dearborn had read more or less of the writings of Swedenborg for several years; was interested in them, and an attendant upon the New Church: but she was not baptized into the church until 1841, after the birth of her second child, her only son.

She and her son were baptized by the Rev. Mr. Seddon, of Frankford, Penn., at Germantown, during a temporary residence there in 1841. Mrs. Scammon's constitution was frail, and her health had not been good for some time before her marriage. She was a very affectionate, devoted, painstaking wife and mother, and literally wore out her strength in the care of her children, who all were feeble in their early years. For the last five or six years, she saw very little society, because her health was not equal to the effort; and, for the same reason, she could not be a regular attendant at church. She was a very intelligent, well-educated woman, and possessed, when free from disease, unusual conversational powers, and a fine flow of spirits.

In August last, she sailed in the "Persia," accompanied by her husband and family, for Europe, and arrived at Liverpool about the 1st of September; and, after spending a short time in that city, passed down to Wales, and over to Dublin; and thence, stopping at Belfast, to Glasgow, Scotland; made a short trip in the Highlands; spent some days in Edinburgh, with which place she was particularly delighted; visited the Art-Treasures Exhibition at Manchester, and spent a few weeks in London; whence she proceeded to Dresden, Saxony, where her two daughters were placed in a school for the winter. She was very feeble when she left home; but the excitement of travelling, though painful to her, seemed to keep her up: but, after she arrived at Dresden, she was no longer able to resist the disease which had been long preying upon her.

Yet, while able to do so, she enjoyed the evening social readings of the family: but she had no appetite, no strength, and severe pain; and on the 1st of June, when she came to Soden, she had become extremely weak and emaciated. Still the physician who had advised her to visit Soden concealed her disease, and encouraged her to hope for improvement; and, for the first two weeks at the springs, she seemed to improve: but after that she daily grew weaker; and finally her physician announced to her husband that she was in the last stages of consumption; that the disease was of long continuance, at least of several years' standing, and there was no hope of improvement; yet he did not intimate that she would go so soon.

She rode out at twelve o'clock on the day of her decease, in a covered carriage, as usual, with her husband and children, a distance of almost three miles, and seemed to enjoy the ride very much; but on the return, when the carriage had reached about half the distance, she complained of a want of air, and difficulty in breathing, and desired that the carriage should proceed by the shortest route, but not hurriedly, to her hotel.

On her arrival at the house, she manifested no unusual pain, and was carried, as usual, to her room, without suffering. She complained of feeling exhausted, but ate a little, yet without relish; and shortly after complained again of feeling weak, and then of a stricture across her breast, which had afflicted her for a couple of days. The physician was sent for; but he did not come immediately, and she was placed in bed at about four o'clock. Still she complained of want of air, and said it seemed to her, her breast must be torn open to let in some air. At about five o'clock the doctor arrived, and administered some medicine to relieve the distress and sustain life; after which she seemed to breathe somewhat easier, though suffering great pain.

She had been very desirous of living till next spring, and of passing the winter at Vevay, in Switzerland. But she seemed fully aware that her end was approaching, after the attack, and said she "had not expected to get through the summer;" she "never expected to see Vevay." For several days, she had expressed some doubts about her future state. She said she was too wicked; she had not lived a sufficiently religious life; and she felt no assurance of happiness hereafter, or a place in heaven: all seemed dark. We reminded her of her continued effort to shun evils as sins against the Lord, and encouraged her to look to the Lord, and rely upon him. She said she tried to do so. At about eight o'clock, she again asked her heavenly Father for light; and shortly after she said, "The Lord does all things well." She then gave directions about her private property and its disposition; told her children that they must be good and religious, and read Swedenborg's writings. She changed, gradually losing the power of speech; and finally, at one quarter past nine o'clock, breathed her last breath as softly as an infant, and, without a final struggle, took leave of her earthly tabernacle, leaning upon the bosom of her only son, and with her husband and two surviving daughters before her. Her countenance, in the article of death and subsequently, bore a most calm and pleasant expression, indicating that in her last moments there was a sweet and holy repose.

The early friends of Mrs. Scammon, who were young men when she first came to Chicago, will recollect with pleasure the quiet hospitalities of her house; and the early receivers of the doctrines of the New Church in Chicago, the many pleasant hours and social meetings passed there, until increased and increasing illness forbade the indulgence of that hospitality, which, till then, had made her house the usual resort on Sunday evenings, and frequently during the evenings in the week. She was a most conscientious and faithful woman; and, if she erred in the discharge of her duties, it was in an excess of anxiety, and in tasking herself above her strength for the benefit of her family.

She leaves behind her a husband, one son, and two daughters, who had the pleasure of alleviating her afflictions, by almost constant presence, for the latter portion of her life.

She has gone, we trust, to her heavenly Father's home, where her first-born long since preceded her.

Dr. Tafel came up from Tübingen and attended her funeral on Monday, the 12th, using the American Liturgy, or Book of Worship, and making an

address in German, in the saloon in which she departed, in the Kuthaus; and her remains were buried in the cemetery of Soden. — [Com. — *Chicago Press and Tribune.*

Died at Cambridge, on Tuesday, the 17th of August last, Sarah Warren Burton.

The death of this young lady adds another to the list of those who have been taken from the Boston Society in the earliest bloom of womanhood; and all by the same disease, — tubercular consumption. She was born at Hingham, Mass., on the 19th of February, 1835; and was, at the time of her death, the only child of the Rev. Warren Burton.

Her mother died when she was about eighteen months old. But Sarah was more than once, while yet a child, comforted and directed by her mother, who was permitted to become visible and audible to her spiritual senses. More perhaps will be said, at another time, of these peculiar circumstances. Now we will only remark, that they were very influential in the formation of her character, and in bringing her to the New Church; and probably it is owing, in some degree, to them, that her early death only accomplished her own habitual wish. She became a member of the Boston Society of the New Jerusalem in October, 1853; and has always been remarkable for her love of the doctrines, and her earnest endeavors to learn them and to live them.

A deep sense of her own infirmities led her to judge with charity of others; and it was among her highest pleasures to know, that it had been permitted her to be a medium of help to those who were laboring to cast their evils away.

A reserve of manner sometimes repelled those whom a warmer exterior would have won; but one who knew and loved her deeply can truly say, that her heart was warm, though the loneliness of her childhood had served to conceal rather than to develop her affections. She was slow to give her friendship; but, when once given, it was not easily withdrawn: and, in her earnest desire to do good, she shrank not, when asked, from speaking the truth, even when she knew and felt the pain she caused.

She was faithful and firm in the performance of duty, and never permitted weariness of mind or body to deter her from it. It was sometimes distasteful to her; but she was never neglectful of it. While it was her heavenly Father's will that she should remain in her earthly labors, she strove to be willing to do so, but looked forward with earnest hope to the time when she might lay them down.

It is not easy to speak of one so dear to all who knew her, and not indulge in a fuller portraiture of her excellence and her loveliness. But it is better, perhaps, to leave this to the recollection of those who love her, and who will cherish her memory as one of their treasures.

Died in Boston, July 12, Miss Harriet Woods, aged fifty-four. Miss Woods was a native of Dublin, N.H., where she spent the early part of her life. Having become interested in the Heavenly Doctrines by means of a sister who was an affectionate receiver of these doctrines, she removed to Boston in the year 1833, mainly for the purpose of enjoying the privileges of the church. In July, 1835, she became a member of the Boston Society; and has uniformly enjoyed, to a high degree, the love and esteem of her brethren and sisters in the church. Her health was feeble; but she was untiring in her industry, and seemed to have no desire but to make herself useful. She was in humble circumstances, and depended on her needle for her support. Having excellent taste, and being affectionate and cheerful in her disposition, and highly intelligent, she was brought into pleasant relations to many families of the New Church, where her services were temporarily needed; by whom she was always received as a friend and an equal, and by whom she will be always most affectionately remembered.

Her disease was apoplexy, and she was apparently in unusually good health on the morning of the day on which she died. Her quiet, unostentatious, but useful life, her singleness of purpose, and her faithful and conscientious discharge of her duties, added to a faith which always cheered and sustained her, had been a continual preparation for a life of still greater usefulness in the world to which she has been so suddenly removed.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the thirty-first year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — "*Suffer* little children to come unto Me" — are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its fourth year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

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MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	Chicago, Friday, Oct. 15, 1858.
The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MARYLAND ASSOCIATION	Baltimore, Thursday, Nov. 4, 1858.
The MASSACHUSETTS ASSOCIATION	East Bridgewater, Thursday, Oct. 7, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 15, 1858.
The PENNSYLVANIA ASSOCIATION	Upper Darby, Thursday, Aug. 26, 1858.
GENERAL SOCIETY IN OHIO	Bellefontaine, Friday, Sept. 24, 1858.

NEW JERUSALEM MAGAZINE,

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children.*" Mr. Phinney has taken rooms at No. 19, Winter Street, (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor.*"

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